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learn that much of his capital invested in books is lost. It wounds the pride of the Professor to be called on to revise his lectures which he has stereotyped for the benefit of his pupils, whom he has often congratulated on their good fortune in coming to the surface at a time when so much light has been thrown on the mysteries of life. To tell them that that light in them is darkness, and then to help them find out how great is that darkness, is to swallow his own words. Yet this will have to be done, unpleasant as the task may be, not in the interest of Religion or of Philosophy, but in the interest of Physiology itself.

Rockport, Mass., Jan. 11, 1875.

BENJ. HASKELL, M.D.

Thomas Aquinas.

[The following poem, by Dr. T. W. Parsons, appeared in the *Catholic World*. The accomplished translator of Dante, himself a follower of Thomas Aquinas, quite naturally lives into the spirit of that time and feels the import of the gigantic struggle between the Arabian thinkers and the Christian, of whom Thomas Aquinas was chief. It was a contest between Oriental abstract Monism and European concrete Trinitarianism. The great problem then as now was that of the Person *versus* the Thing or mere animal. If there is no discrete degree between the Thing of Nature and Man, then absorption of the soul and loss of individuality will supervene at death. Pantheism *versus* Christian Theism was on trial. In this contest we find not only the originating cause of scholasticism, but also of the founding of the universities, and the revival of learning, and the emancipation of thought. Christian Theology was obliged to make its dogma justify itself before the intellect, or else succumb to doctrine taught in the Arabian schools. Albertus Magnus, who, like Hegel and Schelling long after him, was born in Suabia, came down to Cologne and Paris, and taught Aristotle in such a way as to reconcile his doctrines with the Christian dogmas. Among his pupils were Meister Eckhart, founder of Teutonic mysticism, and Thomas Aquinas, mightiest of theologians. The former built a system of philosophy on the Trinity as central principle, as did Jacob Boehme after him; the latter stated the Christian Idea so clearly in the language of the Intellect that the development of six hundred years has not superseded his philosophic forms. In fact, his comprehension is confirmed by the profoundest thought of our time. The necessity of a philosophic system that shall make personality its central principle, and exhibit the true difference between the beings of nature and human souls, should revive in our theological seminaries the study of Aquinas. With this study should be combined that of Meister Eckhart, who made his philosophical technique out of the language of the dogma, and was able to think therewith the profoundest thoughts.—EDITOR.]

Turning from Darwin to Thomas Aquinas.

Unless in thought with thee I often live,
 Angelic Doctor! life seems poor to me:
 What *are* these bounties if they only be
 Such boon as farmers to their servants give?
 That I am fed, and that mine oxen thrive,
 That my lambs fatten, that mine hours are free,—
 These ask my nightly thanks on bended knee,